

GOOD NEVVVS

TO THE

Good Women,

And to the

2.

*Bad Women too that will grow better;
The like to the Men.*

But here the WOMEN are put in the first
place, (the which is now out of their place)
because this Book chiefly Treats,

Of the

W O M E N.

S H E W I N G,

What the Scripture saith of the *Good Women*,
and also what the Scripture saith of the *Bad
Women*. And for Satisfaction to the *Jews*,
herein is proved whose *Seed* it is, *the Serpents
Head shall bruise*.

*Though the Lord be high, yet hath he respect to the Lowly: But the Proud
he knoweth afar off, Psal. 138, 6. Pro. 16. 18. Pride goeth before
Destruction, and a haughty Spirit before a fall.*

L O N D O N

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By which Books the Scriptures are made Plain, and the Mistakes removed, as the Word of the Lord may be fulfilled. *Dan. 12. 4. 7.*

There is yet to be Printed a Book, to prove that the Jews are not to be called into the Gospel of the Christian Warfare, which is but the Preparation for the Gospel of Peace *Eph. 6. 15.* which is to be Published by an Angel after the *Messiahs* Second coming *Rev. 14. 1. 6.*

But the Jews when they come to know who their *Messiah* is, that Great Prince that standeth up for them, *Dan. 9.* They are then to Pray to God as *Daniel* did. That God would do what he had promised them, for the Lord's sake. *Dan. 9. 17.* Which Lord is he *Messiah* or Saviour.

There is also to be Printed an Explanation upon the Prophecie of *Ezekiel*, from the 33 Chap. to the end of the Book.

And the Beast in *Daniel*, And the Beast in *Revelations*, and the Two Witnesses. With a Concordance how rightly to divide the Scripture, as to Christ's first and Second coming, without the knowledge of which, none can Preach Sound Doctrine ; whosoever will set their helping hand to the Press will therein do God good Service.

This Gospel of the Christian Warfare, the Christians were but to hold fast till the Lord comes, *Rev. 3. 11, 12.* Who will appear the Second time, to them that look for him, without Sin unto Salvation *Heb. 9. 28.* But in this time there was no other Gospel to be received than what was first deliver'd.

Not the BLACK RAVEN, but the SHE DOVE brought the glad Tidings of the Earth's Restoration from the Deluge or Flood, by her returning again to Noah with an Olive-leaf pluckt off; whereby he knew the Waters were abated from off the Face of the Earth, Gen. 8. 11.

AN'D it is the female Seed that had the Promise of God, the Serpent's Head to bruise, Gen. 3. 15. And by whose Seed it is the Earth and World will be restored from the bondage of Corruption, under which they groan, Rom. 8. 22. For the Lord of Life came of a Maid or Virgin, without Man, Luke 1. 26, 27, 34, 35. According as it was by the Prophet fore-told, Isa. 7. 13. 14. *Hear ye now, O House of David; is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a Sign, behold! a Maid or Virgin shall conceive and bear a Son, and shall call his Name Immanuel.* We are here to take notice, That this Son who is called *Immanuel*, was given as a Sign to the House of *David*, and not to the King that desired none. For this Sign was not to be in his Day. And of this *Immanuel*, the Prophet saith, verse 15. *Butter and Honey shall he eat, that he may know how to refuse the Evil, and choose the Good.* From which Words is a clear Information, that this Son was to be good: And therefore not as the *Jews* have represented him. And for farther Proof, that this Son here spoken of, was not to be in that King's days, as the *Jews* imagined; The words of the Prophet make plain from the 16 verse. *For before the Child shall know to refuse the Evil, and chuse the Good, the Land that thou abhorrest shall be forsaken of both her Kings.* This seems to be spoken of *Assyria*, and *Babylon*, because the Prophet saith, *the Land which thou abhorrest.* And both *Assyria*, and *Babylon* were, conquer'd Kingdoms before this Son was born, and so forsaken of both her Kings, as well as *Is-*

4 *The Seed that Bruised the Serpents Head.*

rael and Judah were forsaken of both their Kings before this Child was born. This is the Son on whom the Government shall be upon his Shoulder, *Isa. 9. 6.* Who, at his first coming, was laid as a Stone of stumbling, and for a Rock of offence to both the Houses of Israel, *Isa. 8. 14, 15, 16, 17.* *Isa. 28. 16, 17.* *Isa. 49. 7, 8, 9.* *Isa. 53. 2, 3, 4.* But Immanuel, which being interpreted, is God with us, when he comes the second time he will appear in glory. And Immanuel's Land, *Isa. 8. 8.* will then be restored. And this Immanuel, is the it, or one Seed, or he that should bruise the Serpent's Head, and the Earth or World restore again to that perfect state, as at the first Creation. The which he will accomplish at the time of the restitution of all Things, *Acts 3. 19, 20, 21.* For he will return to Sion, and build again the Tabernacle of David, which is fallen, *Acts 15. 15, 16.* And then the Lord will not only restore, but secure all his People in that perfect state they were in before the Fall: And then the Punishment that Sin brought into the World, will be excluded from all God's People, so as then the Husband will not be above the Wife, nor the Wife above the Husband; but as they were in the first Creation, before Sin entred into the World. Neither now is there any difference between them in the Lord, *Gal. 3. 28.* But them that love him best are best accepted of him. But because Woman was first in the Transgression, Women have been laid under subjection in this time: But the Lord of Life coming by Woman, he who is the Reconciler between God and his Creature, by him the Women will be deliver'd from that Bondage, which some has found intollerable.

And in reference or allusion to this glorious Kingdom, the good Women have all along bore great sway. For tho' it was said that Sarah obeyed Abraham, yet, as concerning this Kingdom, she commanded: For she said to Abraham, cast out this Bond-woman and her Son, for the Son of this Bond-woman shall not be Heir with my Son,

Son, even with Isaac. And the thing was very grievous in Abraham's sight, because of his Son, Gen. 21. 10. 11. Yet notwithstanding, God said unto him, in all that Sarah hath said unto thee, hearken unto her Voice, verse 12. God could have declared to Abraham his Mind and Will as to this thing, without Sarah his Wife shewing her Authority herein. But that this thing was of God, to shew that the Women in the Kingdom which is to come, should be restored to that perfect state Woman was in before the Fall.

And likewise the Church or Spouse of Christ, is always compared to a Woman, the which, in time to come, will bear sway above all the Queens, and Concubines, and Virgins without number, Cant. 6. 8. For that Nation and Kingdom that will not serve thee shall perish, Isa 60. 12. Which thee, is Israel in the glorious time: And then it is, that those who afflicted them, shall come bending unto them, and all they that despised thee, shall bow themselves down at the Soles of thy Feet, verse 14. And none can come into the Glory promised, that does not in this time come in as the Seed of Abraham.

And as concerning this Kingdom, also Rebeckah, after Esau had sold to Jacob his Birth-right, and so he by Purchase became the First-born, Jacob then by obeying the Voice of his Mother, obtained the Blessing, Gen. 27. 8. 28, 29. Unto which is annexed the promised Glory. The which is to be made good in time to come, when the promised Land will be their own so as they shall move no more. 2 Sam. 7. 10. When they, according to Promise, receive it for an everlasting Inheritance. Gen. 17. 8. And then it is, Japhet shall dwell in the Tents of Shem, Gen. 9. 27. For the true Believer is to come in with them. And then it is they shall be all taught of God, Jer. 31. 31, 32, 33, 34. And then it is of which the Lord said, Isa. 59. 21. My Spirit that is upon thee, and my words which I have put into thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy seed, nor out of the Mouth of thy Seeds

seeds seed, saith the Lord, from henceforth and forever.

And *Miriam* the Prophetess, when *Israel* was gotten from under the *Egyptian* Bondage, and thro' the *Red Sea*, she took a *Timbrel* in her hand, and all the *Women* went out after her, with *timbrels* and with *dances*, *Exod.* 15. 20. in token of *Victory*. According to which, it will be in time to come, *Jer.* 31. 10, 11, 12, 13.

And when *Sisera*, the chief Captain of the King of *Canaan*, was with his host to be destroyed, whose Land was given to *Israel* for an *Inheritance*; at the time of this great Conquest, *Deborah* the Prophetess govern'd *Israel*. And then it was that *Jael* the Wife of *Heber* the *Kenite*, killed *Sisera*, for *Deborah*, had before told *Barack* that was to be the Leader of the Army, that the *Victory* should not be to his Honour, for the Lord should sell *Sisera*, into the Hand of a Woman, the which did not make *Barak* refuse to do the thing, that was required of him, and made known to him by *Deborah*, and then did the hand of the Children of *Israel* prosper, and prevailed against *Jabin* King of *Canaan*, until they had destroyed them. And of *Sisera's* mighty host, with nine hundred Chariots of Iron, there was not one man left, *Judg.* 4. 4, 9. 16 21, 24. Hereby is represented *Israel's* Victory in time to come. And likewise we are to take notice, That the Government and Victory was not given to Woman, until *Israel*, by their often transgressing, did evil in the sight of the Lord; for which he sold them into the Hand of the King of *Canaan*, verle 2. And the Lord wrought their deliverance, and his destruction, in the time the Woman had the Government; so likewise when the Lord and his raised Saints, and Spouse doth Rule, then *Israel's* Enemies will be subdu'd, *Isa.* 60. 14.

But whereas it is said, *Isa.* 3. 12. As for my People, Children are their Oppressors, and Women rule over them. Here God by the Prophet must have his reference to those Women that usurpt Authority over the Men, and were not of his setting up. For God set up no Woman

Ruler

Ruler Ξ ael to judge the People, but *Deborah*, Judges. 4. 4. Of whom the Scripture doth not say, she did any thing amiss. The like of which is not in Scripture, to be found of any King; but in this place God speaks of those women that set up themselves in Authority: Such as *Jazabel*, who stirred up *Ahab* to work wickedness, 1 Kings 21. 25. And she said to *Ahab*, *I will give thee the Vineyard of Naboth the Jezreelite*, ver. 7. And by her wicked contrivances, she did accomplish it. And also *Athaliah* the Daughter of *Ahab*, 2 Chron. 21. 9 drew King *Jehoram* to walk in the ways of *Ahab*. and likewise her Son *Abaziah* walked in the ways of *Ahab*; for his Mother was his Counsellor to do wickedly. Chap. 22. 3. And after her Son was Slain by *Jehu*, She then arose, and destroyed the Seed Royal of the house of *Judah*. verse. 10. And set up herself to reign by Usurpation and Murder. And when such Idolatrous women rule, there can be no good Government expected.

And it was Idolatrous women that drew King *Solomon* to Worship false Gods 1 Kings 11. 4. For he should not have taken of the Heathen women to wife, untill they had been brought to the worship of the true God; but he let his heart go out to Idolatrous women, and took to him seven hundred wives, princesses, and three hundred Concubins. Now in that he said, *One Man among a Thousand have I found, but a woman among all those have I not found*. Eccle. 7. 28. And no wonder, that among those Thousand he found not one good one. And that he spake of them Women by whom he was intangled, is farther Evident from his words in the 26. verse. For he saith, *I find more bitter than Death, the woman whose heart is as snares and nets, and her hands as bands, &c.* The which he had found by wofull experience. And we often read and find the good to be drawn away by the bad but rarely that the bad are drawn by the good. Now without doubt King *Solomon* kept company with the best of Men, tho' not with the best of Women; and therefore no wonder to find a good Man amongst a Thousand.

But as King *Solomon* declares against evil Women; So he doth as highly extol the Vertuous and good Women. *Pro. 12. 4. Chap. 11. 16.*

And it was a Woman, *Rahab* by Name, that received and Hid the Spies, that was sent to view *Jericho*. *Josh. 2. 1.* And she believed in the God of *Israel* because of the great Signs and Wonders that had been done. And therefore She covenanted with the Men which she had hid, for the Saving of her self, her Household, and Relations. By which means they were preserved. And she believing in the God of *Israel*, She was afterwards taken to wife into that Line of which the *Messias* came. *Mat. 1. 5. 6.* Who when his Enemies are made his Footstool, he will take to himself his own great Power, and Reign. *Rev. 11. 15, 17.*

And *Ruth*, for the Love She had to her Mother-in-Law, and *Israels* God: She forsook her Country, her Kindred, and her Fathers House: And resolved to cleave with her Mother to the true God. For which she was taken to wife into that Line of which the *Messiah* came. *Ruth 1. 16. Chap. 4. 13.*

And after the Reign of many wicked Kings in *Judah*, who had set up false Gods, and worshiped them; and the Law of the Lord was cast aside by them. But when *Hilkiah* the Priest found the book of the Law of the Lord, he sent it to the Good King *Josiah*; who when he heard the Words of the Law, and the threatned Punishments which God had pronounced against those Sins which his Predecessors had committed in that Place, He rent his cloaths. And at the time of this good King, and good high Priest; *Huldah* the wife of *Shallum*, was Prophetess, and the good and humble King did not disdain to enquire of the Word of the Lord by Her; and the humility of the good High Priest was such, that he went unto her, *2 Chron. 34. 14, 19, 22.* to understand the mind of the Lord, tho he was the high Priest of Gods setting up. And with the high Priest was the *Ephod*, with the Breast-plate, in which was the *Urim* and *Thummim*, *Exod. 28. 28, 30.* And the High Priest

Priest might have said, I will rather enquire of the Lord by the *Ephod*, by which the Lord doth answer the *High Priest*. *1 Sam. 23. 9, 10, 11, 12*, than go to a woman to know the mind of the Lord. But his humility was such as to desire the knowledg of the Word of the Lord; let the Lord declare his Mind by whom he pleases. And now, tho' there is no Prophets nor Prophetesses as was formerly, yet by whomsoever God makes the Scriptures to agree, it is visibly evident the Lord must be assisting therein; seeing no Mortal of themselves could do it; Since by men they have been set at an unreconcilable difference. The beast desiring to *change Times and Laws*; and it was given into his Hands untill a time, and times, and the dividing of time, *Dan. 7. 25*. By which we have lost the right Sentiments of the Word, and of the World to come; By which means the Scriptures are made to contradict themselves: So as thereby the Sheep of *Christ Eat that which others have trodden, and Drink that which others have fouled with their Feet, Ezek. 34. 19*. But by whomsoever the Lord shall make the Scriptures to agree, whether by Man or Woman; Man is bound to acknowledg it, and to own the whole Truth, without they will for the sake of by-ends be found in wilful Rebellion against God, and thereby draw the threatned Judgments upon themselves; which otherwise they might escape: And man by the Apostasy having laid the World in darkness, therefore God accordingly brings forth the whole Truth another way.

Now *Moses* did prophesy to the Time of this Kingdom that is yet to come. For he prophesied of the Vine, whose Grapes are Gall, and Clusters Bitter. For which their Foot shall Slide in due time, from the greatness and Grandeur they are in, when the Lord doth *Whet his Glittering Sword, and his hand take hold of Judgment. And then it is the Lord will restore his People, and cause the Nations to rejoyce with them, Deu. 32. 32, 35, 41, 42, 43*. This Song gives an account of
Israels

Israels being moved to jealousy.

Israel's being brought into the Land of *Canaan*; their waxing fat, and kicking therein: their being cast out of their Land, their being moved to Jealousy, and provoked to Anger by a foolish Nation. They were moved to Jealousy because the Heathen were brought in to be the Vine of the Earth at the *Messiahs* first coming; and they were provoked to Anger by a foolish Nation; for the *Romans* took their Country, and destroyed their Cities and Temple. And the *Romans* were term'd a foolish Nation, because when they had embraced the Faith, they soon let go the Truth.

Now *Moses* prophesied of this time, and of the day of Judgment; but *Hannah* was she that first prophesied what should be done in the Kingdom or World that is to come. *That God will raise the Poor out of the Dust, and lift up the Begger from the Dunghill; to set them among Princes, and to make them inherit the Throne of his Glory,* 1 Sam. 2. 8. according as in *Psal.* 113. 4, 5, 6, 7, 8. And though the Lord be high, yet hath he respect unto the Lowly, but the Proud he knoweth afar off, *Psal.* 138, 6. And before destruction, the Heart of Man is Haughty, and before Honour, is Humility, *Pro.* 18. 12.

And in this time it was, the Women *Midwives* that saved all the Male Children of the *Hebrems* alive, when *Pharaoh*, through Self-interest, Pride, and Cruelty, ordered them to be destroyed. For which the Lord rewarded the Midwives, *Exod.* 2. 15, 16, 17, 18, 19, 20, 21, 22. And it was *Pharaohs* Daughter, who brought up *Moses* as her Son, And he was the Type of the true *Messiah*. And for *Pharaohs* Wickedness and Cruelty, God hardened him in Unbelief of his Power, so as he followed *Israel* into the Red Sea, in which he and his Host were overthrown, *Exod.* 14. 28.

And when *Christ* came into the World to suffer, he did not only come of a Woman, but the knowledg of his coming, first came amongst the Women. For the blessed Virgin went and acquainted her Cozin *Elizabeth* with

Concerning the Good Women.

II

with the Glad tidings; who upon the hearing of the Sound of her Salutation, *was filled with the Holy Ghost*, Luke 1. 41. We are here likewise to take notice, that Women were first said to be filled with the Holy Ghost. And the Blessed Virgin said, *He that is mighty, hath done to me great things, and holy is his Name* For behold from henceforth, all Generations should call her blessed, Luke. 1. 48, 49.

And it was Anna the Prophetess published in the Temple Christ's first coming, to all them that looked for Redemption in *Jerusalem*, Luke 2. 38.

And it likewise was a Woman that anointed Christ's head with the precious Ointment, at which some murmured, the Ointment being of such Value *Mark* 14. 3, 5.

And it was a Woman that washed the Lords Feet with her Tears, and wiped them with the Hair of her Head, and anointed them with Ointment, *Luke*. 7. 38.

And it was Women that did Minister to Christ of their Substance, *Luke*. 8. 2.

And a Woman of the Gentiles, a Samaritan, the Lord Christ declared himself to, and she made him known to the Men of *Samaria*; and brought them to Christ, *John* 4. 26. 28, 29, 30, 39, 40, 41, 42.

And at the time of Christ's Sufferings, the Daughters of *Jerusalem* wept for him, *Luke*, 23. 28. But the Sons of *Jerusalem*, cryed, *Crucifie him, Crucifie him*, Verse 21. And *Herod with his Men of War*, set him at nought, and mocked him. Verse 11.

But the Women that followed Christ, stood beholding him all the time of his Crucifixion, *Mark*. 15. 40, 41. *Luke*. 23. 49. When all his Disciples forsook him and fled. *Matt*. 26. 56.

And it was the Women that was first at the Sepulchre, where the Body of the Lord was laid, early in the Morning, when it was yet Dark, *John* 20. 1. *Matt*. 28. 1. And So by their Love and Diligence, they got the first sight

sight of the Lord after he arose, And the Lord sent them to be the first publishers of the Resurrection to his Disciples. *Matt. 28. 10.*

And it was the Women of *Macedonia*, who first embraced the Faith in that Place. For a Vision appeared to *Paul* in the Night: There stood a Man of *Macedonia*, and prayed him, saying, come over into *Macedonia* and help us. *Acts 16. 9.* Which accordingly he did. And he, and they that accompanied him thither, were in that City abiding certain Days, *Verse 12.* In which time it doth evidently appear, they had gotten to themselves Hearers. For it is said in the *13. Verse.* On the Sabbath Day we went out of the City by a River side, where Prayer was wont to be made. A place chosen Sutable to their purpose: that those that embraced the Faith, might there be Baptized. And we are to take Notice, that it was the Women that met there; For *St. Paul* saith, We Sat down, and spake unto the Women which resorted thither. But the Men of the City rose up against them, And the Magistrates rent off their clothes, and commanded to beat them, and when they had laid many Stripes upon them, they cast them into Prison, Charging the Tylor to keep them safely. *Verse 22, 23.* At which time the Tylor and all his were convicted, and baptized. *Verse 30, 31, 33.* And *Lidia* was a Succourer of them, both before and after their imprisonment, *Verse 15, 40.*

And it was the men that pretended to be knowing in the Scriptures, that withstood the Apostles Doctrine and stir'd up the devout and Honourable Women, and the chief Men of the City, *Acts 13. 50.* against *St. Paul* for declaring the Truth. And of the *Greeks* it is said, That the Honourable Women Believed, *Acts. 17. 12.* whereby it is signified that there was not many honourable Men that did there believe, because there is no mention made of them.

And that God, who for *Abrahams* Love and Obedience to him, became his exceeding great reward: So that for *Abrahams* sake, all the great Blessings promised

are

are to come upon him and his Seed in time to come, Gen. 12. 2, 3. Chap. 15. 1. Chap. 22. 15, 16, 17, 18. So the Lord will not let the Love of the Women pass unregarded by him. Who hath promised, *that those that Love him, should be Beloved of him*, Pro. 8. 17. John. 14. 21.

And the *Messiah* being the seed of the Woman, so as Women with the Tribe of Judah may say, 2 Sam 19. 42. The King, the Lord Christ, is near of Kin to us, therefore let us prepare, and wait and pray for his return, that we may be found ready for the *Bridegroom of our Souls*. When, as for them that will not prepare, of his Supper they shall not have any share, Luke 14. 24. For of such, the Lord saith, They shall not tast of his Supper.

And of Woman came the chief Corner stone : And by Man has been lost the right knowledg both of Christ's Kingdom and Throne. Therefore God saw good, that from his Word, Woman should conceive aright how to bring the true knowledg of both again to light. And as *Zerubbabel* laid the Foundation Stone, so his hands finished it, Zech. 4. 7. 9 And accordingly *Zerubbabel's* truth to Woman doth joyn 1 Esd. 4. 13. because she was to bring to light, that truth which Man had declin'd.

And that God that caused a Woman, *Anna* by Name, to declare in the Temple the Coming of Christ to all them that looked for Redemption in Jerusalem, Luke 2. 38. When the *Scribes and Pharisees* understood it not. Therefore no wonder that God should now again bring to light the truth of that Doctrine, which Man did first Slight.

Now whereas St. Paul saith, 1. Cor. 14. 34. *Let your Women keep Silence in the Church, for it is not permitted unto them to speak*. Verse 35. And if they will learn any thing, *Let them ask their Husbands at home*. These words of St. Paul could have no general reference. For many of the Women did embrace the Faith before their Huf-

Husbands : As those of *Macedonia* did. So as had they been to ask their Husbands at home, it had been the ready way to have turned them to have been Infidels again. But *St Paul* wrote this to the Church of *Corinth*, where without doubt, he found the Men more industrious to understand the Truth : and that the Women might be too troublesome to them, by asking them too many impertinent Questions, in the Church or public Meetings. Therefore he saith, *Let your Women keep Silence in the Church, for it is not permitted unto them to speak, but to ask their Husbands at home.*

And whereas *St. Paul* saith, *1 Tim. 2. 12. I suffer not a Woman to teach.* Thereby shewing he spake this from himself. And if it is to be taken as here exprest, the which I cannot so understand him, because then he contradicts himself : and also it not being agreeable to the rest of the Scriptures, therefore of no force. And he desires the Churches to be *Followers of him, even as he is of Christ* *1 Cor. 11. 1.* But the Churches are to follow none, but as they follow Christ. But Christ gave no such Command as this of *St. Paul*, but left other Examples, as I have before cited. And in *St Pauls* time one Man had Four Daughters, Virgins, which did Prophecie, *Acts 21. 9.* And were they not to speak in the Church, which then were in the Believers Houses : to whom were they then to declare their Prophecies to ? And the Women were to instruct and teach their Children, and Neighbours and acquaintance in the Truth, And *St. Paul* saith, *The Elder Women should teach the Younger Women,* *Titus 2. 3, 4, 5.* And their Husbands too, no doubt, if they were Ignorant in the Faith.

And *Timothy* knew the Holy Scriptures from a Child, being taught by his *Mother and Grand-Mother*, *2 Tim. 1. 5. Chap. 3. 15.* And *Aquila*, and *Priscilla* took the learned *Apollo* to their House, Who is said to be *Mighty in the Scriptures* ; him they took and instructed in the way of God more perfectly, *Acts 18. 24, 26.* And *St. Paul* saith, *Priscilla and Aquila were his helpers in Christ*

Christ Jesus Rom. 16. 3. And in that *Priscilla* is put foremost it doth signifie she was the better instructor of the two. And likewise the same Apostle wrote to his *Troke-fellow* to help those *Women* which labored with him in the Gospel, Phil. 4. 3. Whereby it doth plainly appear they were to instruct and teach the People, tho' not in the great publick assemblies or Synagogues, as the men were; neither were they sent, but to them that had before embraced the Faith; that they might further instruct them therein. For if they had been sent to others, they might thereby have been Slandered, and so brought a Scandal upon Religion. Thus we see, by laying the Writings of *St. Paul* together, we may understand his meaning, which, if we take them, not considering how they were spoken, then they are plain Contradictions as we here see.

Now one *Woman* being first in the Transgression, was the cause that God laid *Women* under Subjection in this time, and Pain in Childbearing. And hath given the Men the ruling Power in Church and State, and in their own Families: Now that Judge that hath been so severe on the *Womans* side, is near at the door to call Men to an account how they have ruled in Church and State, and in their own Families, and what good example they have shewed, Therefore it is best for them to consider and order their Conversation a right, before it is too late, that they may not be reckoned as part of that *Vine* that will be trod without the City, when the Lord comes. Rev. 19. 15. Chap. 14. 18, 19, 20.

Eve was beguiled thro the *Serpents* Subtilty, 2 Cor. 11. 3. And did not willingly betray her Husband, for She gave him of the Fruit, before she had found the evil effects thereof. But Men who were intrusted with the word for themselves and their Posterities; and they by their changing Times and Laws, Dan. 7. 25. and Eating the good Pastures, and in treading down the residue of the Pastures, and fouling the deep waters, Eze. 34. 18, 19, 20. And bidding the Talent, Matt. 25. 18. of the Word, which was left

16 *None are to add to the word nor diminish.*

left to mankind to improve their time thereby, the which man by his *turning things upside down* Isa. 29. 16. has laid the *World in Darkness*, and made *Merchandize of the Souls of the People*, Rev. 18. 13. For which God hath declared; *That the Prophets, the rulers, the Seers hath he covered, and the vision of all is become, as a book that is Sealed*, Isa. 29. 10, 11. And the Apostle saith, *God hath chosen the weak things of the World, to confound the things which are Mighty*. 1 Cor. 1. 27. Isa. 44. 25. From which it is plain, that the whole truth of Gods word was not to be brought to light on that side by which it was first lost. *And for those that will not read nor consider because they will not understand, it is wilful Ignorance, and willfull ignorance is like to willfull Rebellion*, and that man that will persist to set up his Wisdom above Gods word, shall certainly fall thereby, for none is to *add unto it nor diminish from it*, Dan. 4. 2. Rev. 22. 16. Num. 12. 8. and all that would not be Sharers of Gods Wrath, should declare the whole truth, when God again brings the true meaning of his Word to Light. But how ready is Man in Religion to differ with one another for trifles, because Interest lies at the bottom. But when all Men are found in Mistakes, as to the great part of their Fundamentals, then the Generality of all Parties, is willing to Smother it, by reason they think it not to sute with their interest; but what *advantage* it for a Man to gain the *whole World*, and lose his *own Soul*, Matt. 16. 26. But it is want of a belief in the truth, which makes many so regardless, and unwilling to deny themselves the Injoyments of this World, for the hopes of that of a better. And others thinking to put off all, to, A Lord have mercy on them at the last. Whereby multitudes will find themselves miserably deceived. Therefore let every thinking Soul, break off their Sins by Working righteousness; and such as are Rich shew mercy to the Poor, 1 Tim. 6. 17, 18, 19. And Labour to attain to the true knowledg, and Love of God; And the Patient waiting for of Christ, knowing that our Labour will not be in vain in the Lord, 1 Cor. 15. 58.

FINIS. 26

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